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THE ELEMENTARY SCHOOL TEACHER AND THE COURSE OF STUDY

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LECTURES AND LESSONS UPON THE PHILOSOPHY OF EDUCATION.

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NOTE.—In order to make clear the main discussion of the philosophy of education, a brief sketch of the history of education will be given.

I. *The common schools of America*.—(1) The purpose in the minds of the founders of the republic. (2) The period of inception. (3) State of the country; opposition to free education. (4) The country school. (5) The city school. (6) The academy.

II. *Period of organization*.—(1) Condition of schools in 1837; attitude of the people. (2) Subjects of study, text-books, methods of teaching. (3) The teachers: dame, hedgerow, young college students, young women from the district schools; double-headed schools.

III. *The Connecticut movement*.—(1) Henry Barnard. (2) Woodbridge. (3) Gallaudet. (4) *The Connecticut School Journal*. (5) In Massachusetts: James G. Carter; Hall; Russell. (6) Admission of girls to public schools. (7) Bell and Lancastrian system. (8) A cheap plan for poor people. (9) Crowding of masses of children in one room. (10) Monitorial system. (11) Establishment of primary schools, 1821.

IV. *Horace Mann*.—(1) Early life: (a) struggle for education; (b) becomes a lawyer; (c) interest in education. (2) Establishment of the Massachusetts Board of Education: (a) Horace Mann made secretary of the board, 1837; (b) gives up hopes of power, honor, and wealth to devote himself to common schools. (3) Canvass of the commonwealth for free schools: (a) going to the people; (b) poverty of the people; (c) extreme reluctance to vote money for free schools; (d) opposition of the academies; (e) Horace

Mann's eloquence; (*f*) his annual reports. (4) Visit to Europe, 1837: (*a*) his desire to find help; (*b*) Seventh Annual Report, demands: (*a*) *humane treatment for children*; (*β*) *better methods of teaching children to read*; (*γ*) improvement in training children to spell; (*c*) conflict with the Boston masters. (5) Founding of normal schools, 1839: (*a*) all progress to come from trained teachers; (*b*) the initial work of the normal schools; (*c*) spread of normal schools: (*a*) David P. Page.

V. *Teachers' organizations*.—(1) American Institute of Instruction. (2) Teachers College. (3) The National Educational Association. (4) The teachers' institute. (5) Educational journals.

VI. *Educational progress in the West*.—(1) Cleveland—Rickoff. (2) Indianapolis—Shortridge. (3) Improved methods in teaching reading.

VII. *Introduction of natural science and the new geography*.—(1) Agassiz. (2) Guyot.

VIII. *The coming of the kindergarten*.—(1) Elizabeth Peabody. (2) Susan Blow. (3) Mrs. Quincy A. Shaw. (4) Mrs. Alice H. Putnam. (5) What the kindergarten has brought into the common schools.

IX. *Child study*.—(1) Physiological psychology: (*a*) G. Stanley Hall. (2) Child-study organizations. (3) Child study has brought knowledge of: (*a*) defectives, and how to treat them; (*b*) the fact that causes of dulness and backwardness are physical; (*c*) the stages of the child's growth; (*d*) the adolescent stage; (*e*) it has brought the studies of instinct; and (*f*) interest in child study on the part of parents.

X. *Higher training of teachers*.—(1) Establishment of chairs of pedagogy in universities. (2) Departments of education in universities. (3) Teachers College, Columbia University.

XI. *The Oswego movement*.—(1) E. A. Sheldon. (2) The beginnings of object-teaching. (3) Oral instruction. (4) Influence of Oswego.

XII. *The hand and the head*.—(1) How manual training entered the common schools. (2) Opposition to manual training. (3) Dr. Salomon's sloyd. (4) Russian methods. (5) Manual training in correlation. (6) The introduction of drawing. (7) Physical training.

XIII. *The income of principles and methods from Germany*.—(1) American students in Europe. (2) Foreign educational literature. (3) Herbart: the Rein school at Jena.

XIV. *Battle for freedom by the German schoolmasters*.—(1) Comenius. (2) Pestalozzi. (3) Diesterweg. (4) Froebel. (5) The conflict between tyranny and liberty. (6) Limitation of ideal.

XV. *Present condition of education in America*.—(1) "The unfinished task." (2) The pressing need—educated, trained teachers. (3) The tendencies of the common school. (4) Shaking off the traditional, mediæval methods. (5) The education adequate to the problem of democratic development. (6) Dr. John Dewey.

REFERENCES.

The following works, which may be found in the library of the School of Education, are recommended for reading in connection with the above survey of education. The Roman numerals correspond to those in the outline:

I. Brooks, *Oldest School in America*; Dillaway, *District School as It Was, By One Who Went to It*.

II. Boone, *Education in the United States*; Hinsdale, *Horace Mann*; Hall, *Teaching a Science: The Teacher an Artist*.

III. *Connecticut Common School Journal*; Monroe, *Henry Barnard*; Steiner, *History of Education in Connecticut*; Gill, *Systems of Education*.

IV. Hughes, *Life of Horace Mann*; Harris, *Horace Mann*; Lang, *Horace Mann: His Life and Educational Work*; Mann, *Report of an Educational Tour in Germany, France, Holland, and Parts of Great Britain and Ireland*; Gordy, *The Normal School Idea in the United States*.

V. Harris, *History of the National Educational Association*.

VI. Hollis, *The Oswego Movement*; Fellow, *School Supervision and Maintenance*; Adams, *Free School System of the United States*.

VII. Gage, *Life of Carl Ritter*; Guyot, *Earth and Man*; *Life of Agassiz*.

VIII. Froebel, *Pedagogics of the Kindergarten*; Froebel, *Education of Man*; Peabody and Mann, *Kindergarten Guide*; Peabody, *Lectures to Kindergartners*.

IX. Donaldson, *The Growth of the Brain*; Perez, *First Three Years of Childhood*; Chambers, *Infant Education*; Hailmann, *Primary Methods and Kindergarten Instruction*; Wilderspin, *Infant System*.

XIII. Adams, *Herbartian Psychology Applied to Education*; Herbart, *Application of Psychology to Education*; Herbart, *Pädagogik*; Ufer, *Pedagogy of Herbart*; Cousin, *Public Instruction in Prussia*; Rein, *Outlines of Pedagogy*; Hughes, *Froebel's Educational Laws*; Bowen, *Froebel*; Davidson, *Rousseau*; Barnard, *German Pedagogy*.

XIV. Comenius, *Orbis Pictus*; Laurie, *John Amos Comenius*; Cochin, *Pestalozzi*; Krüsi, *Life and Works of Pestalozzi*; Quick, *Educational Reformers*.

XV. Dutton, *Social Phases of Education*; Butler, *The Meaning of Education*; Dewey, *The School and Society*; Parker, *Talks on Pedagogics*; Patridge, *The Quincy Methods*; Fitch, *Notes on American Schools and Colleges*; McMurry, *General Method*; Zimmern, *Methods of Education in America*; Adams, *Contributions to American Educational History*; Parker, *Talks on Teaching*; Spalding, *Education and the Higher Life*.

SYLLABUS OF LECTURES AND LESSONS UPON THE PHILOSOPHY OF EDUCATION.

I.

THE purpose of the following discussion is to examine existing educational aims and methods, and to establish the following propositions:

1. Education should be the evolution of self-government.
2. Social duties and responsibilities alone develop the habits and character essential to citizenship.

3. The school should be an ideal community, and every pupil should, to the best of his ability, exercise the functions of citizenship.

4. The evolution of citizenship and the growth of the ideal community demand complete physical, mental, and moral activities on the part of each pupil. Community life demands examination into its present conditions, its history and possibilities; it demands that knowledge which is needed to realize those possibilities—that skill which puts knowledge into life—that morality which actively holds the good of others as the supreme motive. Under no other ideal is it possible for a human being to appreciate the necessity of complete living and of earnest study.

5. The ideal of community life is the only ideal adapted to the nature of the child in the kindergarten, and to children and students of all grades; in fact, to all human life. It is the ideal that appeals most strongly to young children, and which is in itself capable of expansion as the child develops and civilization advances.

6. The ideal of community life is the one ideal that is intrinsically moral and practically religious.

II. APPEAL TO COMMON-SENSE.

An attempt to formulate practically the true and universal opinion in regard to the ideal of human character.

What do we want in our children?

1. *Health*.—Physical, mental, and moral soundness. (*a*) Body: a vigorous, healthy body; a body fully responsive to the soul; a complete instrument of the will. (*b*) A body that can ward off or conquer disease.

2. *Cheerfulness*.—Courage to live without complaining, to endure, to overcome, to cultivate a habit of cheerfulness under all circumstances. Habitual cheerfulness implies health, and contributes to the health of body, mind, and soul.

3. *Helpfulness*.—Contributing to the welfare of all. (*a*) Fundamental: Habitual helpfulness is the intrinsic quality of complete living. (*b*) Prerequisites: True helpfulness requires knowledge, tact, and skill. (*c*) Aim: True helpfulness penetrates the real needs of the family, the community, the state.

4. *Trustworthiness*.—The characteristic that makes community life possible. (*a*) Qualities: Trustworthiness embraces faithfulness, reliability, skill, and work. (*b*) Cultivation: Trustworthiness is cultivated by responsibility, for home, for society, for the state and nation. The highest feeling of which the human being is capable is responsibility for the welfare of all mankind.

5. *Good taste*.—Love for the true and good and beautiful. (*a*) Discrimination: Good taste gives the power of discrimination between ugliness and beauty, coarseness and refinement, ignorance and culture, baseness and nobility, vice and virtue, evil and good. (*b*) Home value: Good taste makes

home healthful and comfortable; a place where real art dwells in pictures and literature. (c) Social value: Good taste demands the best sanitary conditions in the community; beautiful architecture, parks, clean streets, and clean back yards. (d) Working value: Good taste is essential in all work. "Art," says Dr. Dewey, "consists in doing anything well."

6. *Vocation*.—That work by which the human being puts into human life the best that is in him. (a) Value: The value of a vocation depends upon the quality of the work done, and is measured by its usefulness to man. The inspiration to high quality is helpfulness. (b) Skill: The desire to be of use to others determines the quality of all skill. (c) Happiness: Usefulness and helpfulness form the basis of true happiness.

7. *Citizenship*.—Character in terms of action. (a) Ideal: The true citizen has one dominant ideal, the highest good of his home, his community, his state, his nation, and, through them, of all mankind. (b) Action: The true citizen is one whose best thought and action culminate in the spiritual life of man. (c) Qualifications: Health, cheerfulness, trustworthiness, good taste, a useful vocation are the essential qualifications for citizenship.

Conclusion.—There is a substantial agreement on the part of intelligent persons upon the essentials of character as here given. All parents desire these qualities in their children, and recognize that they are the elements of good character.

Every institution is judged by its achievements. What institutions have for their fundamental purpose the development of character as here portrayed?

Finally: What we need, that we should have.

III. AN EXAMINATION OF CONDITIONS.

A criticism of educational ideals.

Why are children sent to school?

Answer: "To get knowledge."

This leads to the consideration of three main propositions:

I. Knowledge-getting is the main purpose of conventional education. This is evidenced by the following prevailing conditions:

(a) Requirements for promotion from grade to grade are such and such amounts of knowledge. (b) The requirements for entrance to high school, college, or university are specified amounts of knowledge. (c) Character is not made a test for promotion. (d) Life asks: "What can you do?" The college: "What do you know?" (e) Courses of study demand definite amounts of knowledge and skill in a certain time. (f) Examinations are regarded as measures of knowledge. (g) Parents are fascinated with the quantities of knowledge acquired by their offspring. (h) Pedantry has fast

hold upon the educational world. (i) Knowledge as the end and aim is the controlling ideal in our schools.

II. Knowledge as an end is unscientific and utterly wrong. This is evidenced by the following facts:

1. The field of knowledge is boundless. Knowledge in and of itself, that is, knowledge in the aggregate, affords no criterion whereby a wise selection may be made of what is best for any stage of education.

2. Science is unlimited in its educative possibilities. But scientific knowledge in itself furnishes no guide for a right choice for education.

3. Knowledge of the classics has long been considered necessary for education. (a) It is said that the dead languages have intrinsic value for discipline. It is claimed that, although all traces of knowledge of the classics may fade from the mind, still there remains a discipline. Is this an economy of personal energy?

4. The vast majority of pupils do not love knowledge, are not, indeed, interested, and almost all that is learned in school is forgotten, "mental discipline," it is claimed, remaining. A consideration of the means employed to stimulate study throws much light upon sad results. (a) Formerly fear drove children to learn their lessons. Now a false aim is set up—rewards, prizes, per cents, diplomas, and degrees. (b) Children are led to gain knowledge by the systematic cultivation of selfishness, the root-vice of mankind. (c) That such means are necessary to stimulate interest discredits the knowledge-aim in education.

5. Text-books are in general specimens of condensed knowledge—so condensed that interest in the text-book is almost unknown.

6. Most so-called methods are short-cuts to the acquisition of knowledge, the shortest cut being thought the best. Most new methods are repetitions of methods which appear and reappear like the fashions.

7. Most teachers do not study education as a science and teaching as an art. They have a certain amount of knowledge to impart, accompanied by training in reading and number and the modes of expression. The result is routine and monotony.

8. The science of education and the art of teaching are often considered of minor importance by school superintendents, heads of colleges and universities, and by the public. When a business-like way of acquiring knowledge is found, the problem is for them solved, and remains solved.

9. Most discussions and books upon education are apparently aimless; there is a confusion of tongues.

10. The cause of this condition is the ideal of knowledge-getting as the purpose of education. Knowledge-getting limits both method and outlook.

III. The knowledge ideal is the handmaid of despotic government and is an anachronism in an age of self-government. History reveals its origin and causal relations:

1. The first means of keeping the masses in subjection, employed through long ages, was ignorance. The second, more modern, means is an education which limits the learner to subservience to government, whether aristocracy, hierarchy, monarchy, or partisan supremacy; in other words, the knowledge ideal is the potent means of training subjects. It had its origin in mediæval times, and still holds sway. Proofs of this fact are found throughout all modern history. (a) The history of Prussian education is the record of a prolonged war between the liberty-loving schoolmaster and a tyrannical government. The children of Prussia were kept from nature study for twenty years because contact with nature would lead them to think for themselves. (b) Manual training, or sloyd, was forbidden in Russia for the same reason. (c) Kaiser Wilhelm said: "The school ought, first of all, to keep open the duel with democracy." He also said to the heads of the Prussian real schools: "I want you to teach your boys what this government really is."

2. We are trying to educate children into citizenship by means long tried and proved as the best to train subjects.

IV. SUBJECT OR CITIZEN.

Mankind has always been divided into two classes — subjects and citizens.

1. Subject: Characterized by subserviency.

1. *Without self-choice*.—The subject is typified by the good soldier, one who obeys without question, follows because commanded. His duties and responsibilities are put upon him with little or no self-choice.

2. *Without reason*.—The subject is a machine to do the will of others. The higher faculties of the intellect are left in abeyance, are not cultivated; he believes without exercising his own reason.

3. *Causes of subserviency*.—(a) Physical fear, fear of corporal punishment, prison, torture, poverty, discomfort. (b) Spiritual fear of punishment hereafter. (c) Hope of material rewards, home comforts, fame, honor, money. (d) Heredity, ancestral environment, that has, seemingly, crushed out the divine spark of selfhood and fostered a selfishness that has become ingrained by countless generations of practice. (e) Ages of tyranny in which a few have controlled the many for their own selfish ends. (f) Wrong public opinion, a profound and almost universal belief that the vast majority of human beings are not capable of self-choice; that democracy leads to ruin; that despotism alone solves the problems of mankind. The crime of the ages has been a disbelief in the individual. This crime reaches its climax in the disbelief in the divinity of the child.

4. *Subserviency evidenced by history*.—(a) Every new idea born into the world that has penetrated man's soul with inspiration and faith has come by the way of the cross, the stake, the prison; through torture, scorn, contempt,

contumely, and general rejection. This is the summation of proof that man is subservient; that tradition holds human beings in a vise. The struggle for freedom encounters ages of ignorance and bigotry. (*b*) It is far easier "to conform to this world than to be transformed" by self-activity "into the newness of light." Hence slow progress. "The blood of the martyrs is the seed of the church." (*c*) The most marked indication of human progress is the lessened time and struggle it takes to put new-found truth into life.

5. *Subjects classified*.—(*a*) Vassal, serf, minion, slave, are terms well understood. (*b*) A partisan without reason or knowledge of principles; a follower who believes and obeys without questioning. (*c*) A man who seeks for fame, money, power, as ends in themselves. (*d*) A teacher who obeys commands without understanding them. (*e*) A devotee of fashion.

II. Citizen: Characterized by rational self-choice.

1. *Highest type*.—The citizen is the noblest type of human being, one whose highest ideal is the good of others in the home, the community, the nation, the world. Hence: (*a*) He has the courage to accept and stand by what he thinks to be right, and to reject that which is wrong, seeking to find the best for his fellow-men. (*b*) In the questions of franchise he seeks to choose competent officers, and to make wholesome, necessary laws. (*c*) He is an earnest, indefatigable student of history and science in order to find that which is best for mankind.

2. *Faith*.—The citizen has an unfailing belief in the infinite possibilities of human growth. Hence: (*a*) He is controlled by his responsibility for his brother-man, and devotes his intellectual powers to the problems of man's salvation. (*b*) He puts his home, his vocation, and all the best there is in him into the improvement of the race.

3. *Franchise*.—The franchise does not of itself make one a citizen. (*a*) A voter may be the most abject slave of public opinion, of corrupt rewards, of desire for fame, of a political boss. (*b*) A non-voter may be an ideal citizen, using her influence and energy for the elevation of man.

4. *Citizen and subject compared*.—(*a*) A subject generally has fixed ideas. A citizen has ideals that cannot be realized in a lifetime.

V. LIBERTY AND FREEDOM.

Liberty and freedom are prime essentials of good citizenship.

I. LIBERTY: THE EXTERNAL CONDITIONS FOR SELF-CHOICE.

1. *Development unhampered*.—(*a*) Perfect liberty means that no obstruction of law, custom, or class distinction stands in the way of the individual's realizing his ideals of right, justice, and progress. (*b*) The franchise is a condition of liberty.

2. *License*.—There is a vast difference between liberty and license. License is the abuse of liberty; it is generally the personal choice, from motives of selfishness, of that which injures others and degrades one's self.

3. *Law*.—(a) Good human laws are the means of preventing license. (b) Law may hinder the growth of that which should be left to self-choice.

4. *History of liberty*.—The history of liberty is the story of man. (a) Love of liberty is one of the deepest, most persistent of human instincts. Ages of tyranny cannot crush it; it has made its way against unrelenting opposition through war, prison, banishment, and death. (b) Political liberty has been, and is, feared and dreaded by king and tyrant. When the people think, thrones tremble, and therefore the exercise of this divine right has been made a crime. (c) Every great man or woman of the past whom the world loves to remember and reverence was a champion of liberty. (d) Every great reform in human history related to the discovery of truth, whether religious, political, or social, has meant the enlargement of personal liberty.

5. *Liberty and government*.—(a) Governments have been organized, laws made, armies trained and supported, and even schools conducted chiefly for the perpetuation of fixed forms of government and the suppression of the best in man. (b) A great majority of mankind are rooted and grounded in the belief that the masses should not be trusted with liberty nor permitted to think for themselves.

II. FREEDOM: PERFECT OBEDIENCE.

Liberty and freedom are popularly used as synonyms. Philosophically, liberty is a condition, a grant to individuals, made by society, community, or nation. Freedom is entirely a personal matter; it is that which every human being may acquire for himself, through his own personal activity and in no other way.

1. *How gained*.—(a) Freedom is gained by obedience to God's laws. Perfect freedom is perfect obedience. The highest of God's laws is the golden rule. (b) Freedom may be acquired by strong, courageous individuals without the aid of external liberty. Punishment is generally the result of such freedom. (c) The power to acquire freedom depends primarily upon the tribe or the nation, and secondarily upon the individual.

2. *An individual matter*.—(a) There are grades and limitations of freedom. Every normal human being possesses a certain amount of freedom. (b) A body in any way responsive to the will exemplifies freedom. Skill in trade, business, artifice, and art—power of expression in any mode—facility in doing anything—may be placed to the score of freedom. Every effort in the right direction in obedience to law brings freedom. (c) On the other hand, the most prolonged, strenuous, vigorous striving that does not conform to law lames and cripples the being. Working in the law means the support of all natural and divine powers.

3. *Freedom and work.*—The aim of work determines its quality, and quality has much to do with freedom. (a) The highest, noblest aim stimulates the strongest, most persistent efforts of body, mind, and soul, and therefore brings the greatest freedom. Any aim below the highest limits freedom. The grandest ideal lights its own way to achievement. (b) The power to strive for freedom is the divinest gift of God, the highest glory of man. Man works out his own salvation. He knows the doctrine because he does the will; he creates because he was created to create. He does righteousness and is righteous. Every bit of freedom must be acquired by personal activity, controlled by the highest ideals and governed by God's laws.

III. LIBERTY AND FREEDOM COMPARED.

Liberty is an external political condition. Freedom is an internal personal state.

1. *Effort essential.*—The most favorable external conditions may induce no personal striving for freedom, or only faint attempts in that direction. (a) The slaves of the South thought that liberty meant immunity from work, with ease and pleasure. (b) The French people, molded by ages of oppression, were wild over liberty, but failed to understand that personal freedom must be gained by working and living for the nation. (c) The Germans in the time of the French Revolution were kept from following the French example through love of the Fatherland.

2. *Restrictions necessary.*—Liberty must sometimes be restricted that personal freedom may develop. (a) A grave problem of today is whether certain peoples are prepared for liberty. Must they not be educated into liberty? Instance the South American republics; the Philippines. (b) The liberty of children must be restricted until they gradually acquire the power of right self-choice, *i. e.*, freedom. (c) True education is the acquisition of freedom; it is the development of the right attitude of the mind toward truth.

VI. THE NATURE AND FUNCTION OF ENVIRONMENT.

In popular usage environment and surrounding are synonymous. As biological or educational terms they have different and distinct meanings.

1. *Environment* is the aggregate of causes, external and internal, which influence and change the individual, and from this aggregate very much of the surroundings is excluded. (a) Surroundings include sky, earth, vegetation, animals, and man; indeed, all the sources of knowledge, past, present, and future. Environment in the sense of surroundings would have no value as an educational term. The questions in education are: What is the nature of the being to be educated? What affects and influences the being? (b) Environment acts upon the mind through the medium of the senses. Waves of ether of a certain length and volume create a knowledge of colors. For

a person congenitally blind there is no environment of color. The effect of external color upon one color-blind is distinctly limited. Waves of ether within the color boundaries are countless; comparatively few of them affect the highest human organization. The knowledge of color is modified and limited by the individual brain, nerve system, and nerve centers. (c) The same is true of hearing, touch, and the other senses.

2. *Environment relative.*—(a) The nature of individuals determines the influence of environment. Each human being has his own differentiated environment. (b) The evolution of sentient beings means primarily the growth of physical organization. At each progressive stage of brain evolution the capacity for being affected by external causes becomes greater. Surroundings change to environment. Instance the savage, who has a very limited environment amid surroundings of endless variety, beauty, and grandeur. (c) In the discussion of the value of nature study, authorities point to the natural beauties surrounding savages, and ask why with such opportunities nature does not educate them. The answer is obvious: the limitations of environment are determined by the physical organization.

3. *Educational value.*—The study of environment has an immense educational value. It furnishes the key to the whole subject of teaching and training. (a) Environment comprehends all the causes of development. (b) The child imitates the language which he hears. Enunciation, pronunciation, idioms, dialect, are all products of imitation. The child's command of language depends upon his power of understanding and using speech. Thus the language environment grows as the child's experience becomes enlarged. (c) The child imitates the acts of others, but his power of imitation is limited by his capabilities. (d) The environment of public opinion has a controlling influence upon the children. The comprehension of public opinion begins with mere feeling and develops with the mental powers.

4. *Child study.*—(a) Child study within the range of the average teacher's opportunity is limited to the investigation of the particular environment of each child. (b) Heredity is ancestral environment. (c) The study of that which influences the child comprehends the study of the child itself—in other words, the study of a child's environment means the diagnosis of that child. (d) Such knowledge makes the conclusions of physiological psychology of substantial assistance in teaching. (e) The teacher, though unable to avail himself of a thorough laboratory course in psychology, may yet use with advantage the results of such investigation by others. Instance: The doctrine of the organic circuit (John Dewey). Man' a moral being (Münsterberg). Every nerve and nerve center has its functions and capabilities of correlation, its weakness or strength, and its destiny. (f) The results of environment in childhood, good or bad, lead to permanent habits. Instance the little boy taken from a crowded, filthy street, having his first experience in the country, who begged to go home where he could enjoy the delightful excitement of the patrol wagon every twenty minutes.

5. *The whole doctrine.*—To know the needs of pupils and to supply them comprises the whole doctrine of education.

VII. RECOGNITION OF SELF.

The child announces his appearance on earth by a demand to be recognized as a human being, endowed with powers of body, mind, and soul.

1. *Self-recognition universal.*—Desire for recognition of self one of the instincts of humanity. Illustrations are countless: (a) In children we note baby's smile, delight in learning to speak, walk, dance. Pleasure in showing off new clothing, dresses, first trousers, boots, cloaks, parasols, etc. Prowess in plays and games. Imitating father and mother in their work. Driving horse, baking cakes, sweeping, etc. (b) Pride in doing anything that meets with approval, whether good or bad, even distasteful things; learning to chew tobacco, to drink liquor, are disgusting performances in themselves, but the desire to be considered "manly" overcomes disgust. The same is true of swearing. (c) Desire to be recognized as somebody common to adults as well as to children. It often becomes more intense as age advances. Orators, actors, and singers are anxious for applause. The author and the artist desire approbation. This anxiety often induces nervous, sensitive, and even morbid states.

2. *Self-recognition and environment.*—The instinct of self-recognition is of potent force in the formation of individual character; its effects, whether good or bad, dependent upon environment; environments intended for good which have a negative or debasing influence. (a) A parent with an absorbing love for children may ruin them by an environment not adapted to their needs. (b) A teacher with strong sympathies, an earnest desire to do good, may make a wrong environment.

3. *Self-recognition and public opinion.*—Because of the intensity and universality of the instinct of self-recognition, public opinion is the most influential factor of environment.

4. *Self-recognition and the teacher.*—The teacher is an organizer of an ideal community, a creator of public opinion, that shall control the school community. Public opinion must spring from the needs of the individual and of the school, must respond to the higher nature of the child, must be stronger than all other influences. (a) If fear be a controlling influence, it leads to repulsion, a disgust for study and subjects of study. (b) Love for rewards, per cents, promotion, ungenerous rivalry, defeat all attempts to create a righteous public opinion. Selfishness, the outcome of bribery, disintegrates society. It prevents the subject-matter of study and modes of attention and expression from entering into and influencing character. Compare a 100 per cent. in an examination on the life of Abraham Lincoln with the influence of his life upon the school community. (c) The influence of the

teacher may be subverted by the influence of one bad boy. (*d*) Pupils may be made hypocrites in the presence of the teacher, conforming to rules for his approbation. The opinion of the teacher is often the antithesis of the public opinion of the school community. (*e*) Public opinion should demand only the very best from each pupil. Take as an illustration: A self-willed boy, accustomed to much attention at home, enters the kindergarten. The children are playing and working together in harmony. The teacher invites him to join, but he is not accustomed to joining others—heretofore everyone has joined him. He demands attention and applause. The little community moves on with no further notice of the stranger. The boy kicks, roars, refuses to join. No one notices him. Here is something entirely new, and as his usual efforts for recognition become exhausted, he joins and tries a new and better way to gain appreciation. (*f*) Putting responsibility upon pupils a mark of recognition. The bad boy is bad often from the feeling of self-abasement, lack of recognition, with very little to do in school that he likes. Give him some responsibility, and the feeling that he is of value leads him to a respect for public opinion. (*g*) The duties and responsibilities of citizenship have the strongest influence. “I am responsible for the whole school;” “I must do everything to help and nothing to hinder,” should be the dominant feelings. (*h*) The child is full of activity. He must have much to do—he will do much, anyway, right or wrong. He will do what public opinion demands. Create a public opinion which demands the best, and it will touch the mainsprings of life; he will feel and understand values.

VIII. DOCTRINE OF INTEREST.

I. IDEAL: THE BASIS OF ACTION.

1. *Act and aim*.—Every voluntary act has a definite end or goal. This proposition is axiomatic and may be variously stated: End or goal means aim, purpose, achievement, etc. (*a*) The end may be readily and immediately attained, or it may require greater or less periods of time for its achievement. It may be a life-work, or it may transcend even the limits of a lifetime. (*b*) Ends and aims differ in value. They may be noble or worse than worthless; may be honorable or dishonorable; may be for the welfare or the injury of mankind. (*c*) The end, or goal, is imaged, conceived in the mind, and held in consciousness as an ideal through successive steps of realization.

2. *Function*.—(*a*) The ideal determines and limits all that enters into its realization. As the architect is guided in his plan and choice of materials by the ultimate use of an edifice, so the ideal held in consciousness determines the means whereby it is realized. (*b*) The higher the aim, the higher the means required to attain it. (*c*) It is the law of nature that only that persists which best serves her purpose, and with the individual only that which serves his end becomes personal to him. Only those means are used

which meet the demand of his ideal aim. The man whose aim is riches assimilates and utilizes only that which pertains to his particular way of gaining money. (*d*) Motive is the desire of realization inspired by the ideal which stimulates the impulse, or series of impulses, prerequisite to such realization. (*e*) Method is the personal way in which one strives to realize an ideal. Method includes all the peculiar personal ways of working to accomplish a purpose; ways of study, expression, reason. (*f*) Self-discipline is the training of the will effected by self-activity in the effort to realize an ideal.

3. *Interest*.—Interest is the emotion, the glow of enthusiasm which accompanies effort to attain an ideal. (*a*) Interest is not synonymous with pleasure. The patriot soldier fighting for his country is not pleased, but is exceedingly interested. (*b*) Interest is a constant factor of consciousness. Everyone is interested in something all of the time.

II. APPLICATION TO EDUCATION.

1. *Self-creative*.—Education is the self-creation of an ideal accompanied by the self-activity required to realize it. All education should be primarily directed to the creation of the right ideal in each individual soul and to the stimulation of right personal motives.

2. *The child's ideal*.—Every child has an ideal of some kind. Ideals may be multifarious. They may undergo constant changes. A settled manner of living tends to the formation of a permanent ideal.

3. *Purpose in work*.—All work or study on the part of the pupil is under the stress of some purpose, stimulated by some ideal.

4. *The one essential*.—Knowledge is to the student the fundamental and absolutely indispensable means of realizing his ideal.

5. *Exclusion of extraneous matter*.—The rule holds in education as in nature: only that which serves the end persists. Only such knowledge is assimilated as can be utilized in realizing the individual idea. (*a*) Self-expression, skill, aptitude on the part of the pupil limited to the demands of the ideal. The student acquires only that skill which may be utilized to achieve the end in view. (*b*) The exercise of reason is in general limited to the choice of knowledge and materials and their adaptation to the realization of an ideal.

6. *Concentration*.—Concentration is the bringing to bear of the whole being upon the realization of an ideal; the will, the reason, and all the powers of the mind; knowledge and material, method, study, and self-expression.

7. *Correlation*.—(*a*) Correlation is the direct outcome of concentration. It is the selection of that knowledge best adapted to the realization of an ideal without regard to the classification of knowledge. (*b*) Correlation is the absolute rule in all the businesses and arts of life, and education should not be an exception. It is the simple, common-sense method of choosing and using that which is best adapted to the work to be done.

8. *Methods of teaching.*—(a) All effective methods are self-creations. (b) No one can use the method of another successfully without an adequate conception of the ideal which was the inspiration of the particular method. Mere imitation of a method of teaching discredits the ideal.

9. *What ideal or ideals should children have?*—(a) The ideal to which the whole being responds. The ideal that is adapted to every individual child and to every stage of human development. (b) The ideal that demands the largest scope and amount of knowledge; the greatest exercise of the will-power, of discipline, of reason, of concentration and correlation. (c) The ideal of which mankind is in greatest need. What is the ideal?

IX. THE RECITATION—ITS FUNCTION, METHOD, AND MOTIVE.

I. FUNCTION (USE IN THE EDUCATIONAL SCHEME).

1. *Aim of teacher and pupil identical.*—(a) The function of the recitation for both teacher and pupil is to assist to the extent of their abilities every member of the class in educative thought and expression; to efficiently aid everyone in the class in the acquisition of knowledge, thought, and power; in the cultivation of the reasoning faculties; and, above all, in enhancing the desire to help others. (b) In other words, the function of the recitation is to utilize the time and the powers of the teacher, and each and every pupil, to the best advantage of all; to fully exercise the whole being—mind, body, and soul—in the most profitable manner, in the time allotted.

II. METHOD—ORDERED PROCEDURE.

The fundamental law of all education should be rigidly observed—that of self-activity. The right method stimulates original personal activity.

1. *Attention essential.*—Attention to the subject in hand, and to the action of the minds of the teacher and of every pupil, is an absolute requisite. (a) Listen assiduously to every word said, and observe closely everything done. (b) Strive to understand all statements and propositions made. (c) Weigh and judge fairly and honestly the thoughts of each speaker.

2. *Genuineness to be cultivated.*—(a) Teacher and pupil must lay bare their own minds through a genuine expression of that which they believe to be true, or through an honest and courageous expression of doubts. (b) Never hesitate to reveal your own ignorance of a subject or of a detail. Express clearly your own personal difficulties in striving to discover the truth. (c) Constantly cultivate the art of questioning; ask those questions only which will help a classmate to form better images, and make proper inferences. (d) Each pupil should make his own inferences. Facts, knowledge, to help original judgments, should be freely given. A fact that is not directly used in reasoning, drawing inferences, is useless. (e) Be ready at any moment to give facts and state your own original inferences, and to appreciate the

statements of others. Distribute to the class the products of your study and investigation, keeping ever in mind the needs of your classmates as well as your own.

3. *Hypocrisy to be avoided.*—Hypocrisy, the antithesis of genuineness, is sometimes systematically cultivated in recitations. A strong habit of concealing one's true self is thus formed—a habit to overcome which takes prolonged, vigorous, and persistent efforts of the will. The pupil should be led to avoid the following too common faults: (a) Conforming implicitly to the knowledge, opinions, and belief of the teacher, thus cultivating a shrewdness, a servility in imitation, that leaves all originality in abeyance. (b) Holding a high per cent. as the chief end of all school efforts. (c) Struggling to get the best of classmates simply in order to stand at the head. (d) Putting the whole mind upon the mere memorizing of words. (e) Talking for the sake of talking, or for the purpose of showing off.

4. *Preparation.*—(a) All study, investigation, and experiment should be for the direct purpose of assisting the whole class in its work, especially in recitation. (b) Laboratory, field, and library work are, in general, personal studies in striving to solve problems by the use of material and apparatus with the least possible assistance. The teacher presents the problems and gives only that aid which stimulates, and economizes self-activity or personal effort. (c) The recitation, however, is essentially laboratory work extended; in recitation the problems are not solved by use of materials, or by the study of books. All the problems of recitation are of *mind*, solved by the close study of the different thought-manifestations; by understanding the phase of thought, the varying experiences, the personal efforts, the mistakes and successes of individuals. Every lesson will leave problems unsolved, which impel one to new or renewed experiments, to investigations by observations, and to the study of text in order to bring fresh resources to the class in the succeeding recitation.

III. MOTIVE STIMULATING DESIRE.

The motive in recitation, as in all action, is the desire to realize an ideal. The motive of seeking to assist others in the recitations is the highest possible motive one can have. It leads one to seek for knowledge for the purpose of using it, to find the best method for the purpose of helping others; in a word, to strive to be a citizen of an ideal community. The steady and persistent cultivation of this motive in the recitation contributes to the high culture of the individual.

1. *Memory strengthened.*—One's whole store of knowledge in relation to the subject in hand is needed constantly in every discussion. Use of knowledge is the fundamental means of strengthening memory.

2. *Knowledge acquired*.—Each pupil in recitation presents a different side of the same question. In trying to help others he feels the necessity for more knowledge. He also knows instinctively the purpose of the knowledge he wishes to gain. Therefore he seeks for it eagerly. Thus preparation for recitation becomes a necessity.

3. *Expression cultivated*.—Expression in all its modes is brought into complete exercise. The pupil wishes to make the teacher and the whole class understand thoroughly his thought, for which purpose he uses speech, writing, drawing, etc.

4. *Physical energy developed*.—The whole body is the instrument of the mind in attention and expression. Prolonged efforts in attention require the health and vigor of the whole body. No merely physical activity is so absorbing of physical energy as prolonged and close attention. The natural attitude of attention must be steadily maintained. The same can be said of expression. Expression requires the constant exercise of physical activity. The direction of this activity is entirely governed by the motive.

5. *Self-consciousness overcome*.—The only possible way to overcome self-consciousness is by the continual exercise of the will in helping others. The mind is absorbed by the question in hand, and the whole being is under control of the will, moving steadily toward its goal. Thus one becomes unconscious of the agents of expression.

X. THE IDEAL AND MOTIVE IN EDUCATION.

Education today should be adapted to the conditions of freedom in a free land. It must, therefore, be dominated by an ideal commensurate with the duties, responsibilities, and spiritual promise of the free man.

I. CITIZENSHIP: THE FLOWERING OF HUMAN CHARACTER.

1. *Ideal*.—The highest type of free man is the citizen, and the ideal of citizenship—of community life—inspires the motives in education that lead to the highest and best results. (a) Knowledge ceases to be end and becomes simply the necessary means for realizing the ideal. (b) It necessitates a break with tradition and the discarding of methods adapted to holding people in subjection. (c) It demands, as an essential of right environment, a healthy public opinion which shall appeal to the instinct of self-recognition and make the school a true community, working out the problems of self-government. (d) It vivifies interest and stimulates self-activity in obedience to the law whereby the individual attains freedom. (e) It demands the giving of one's powers, body, mind, and soul, for the good of others.

2. *Motive altruistic*.—The motive inspired by the ideal of citizenship is the desire on the part of teacher and pupil to realize immediately that ideal, and the motive is fundamentally and insistently altruistic. The value of the

altruistic motive is evident. (a) Acts of selfishness may be admired, but the actors are never loved. Acts of altruism are always met by the love of all mankind, when sufficient time has elapsed for them to be understood and appreciated. By this standard think of the common opinion of Alexander, Cæsar, Napoleon, Washington, Lincoln, Florence Nightingale, Comenius, Pestalozzi, and Froebel. The deepest and profoundest intuitions of man turn unerringly to the altruistic motive. (b) The final judgment of all human organizations, church, state, and society, is derived from what an institution has put into this world as an active and eternal good. Such final judgments do not depend upon creed, or forms of government, or constitutions, but upon spiritual results. (c) In all our personal friendships our final judgment of friends depends upon our belief in their motives in life. Just so far as the motive is for the good of man does the memory of a friend remain with us as a sweet incense. (d) There never was in the history of the world a bit of immortal art, literature, music, poetry, painting, or sculpture, created under the desire for fame or wealth. It is granted that many love truth, in both art and science, for truth's sake, and thus produce very important results, but the highest results come from the inspiration that the work done will be of use to man. (e) That this work, whatever it may be, is going into the eternity of human life is the highest incentive to human action. Through living from the altruistic motive, man feels his greatest dignity.

II. PRACTICAL APPLICATION TO TEACHING.

1. *The teacher.*—The educational ideal of citizenship and the resultant altruistic motive make large demands upon the teacher. He becomes a vital social force. He ceases to be a taskmaster and becomes a prophet revealing the way of life. (a) The teacher is responsible for the spiritual welfare of each pupil under his charge, and for every child in the never-ending series. The teacher is responsible in a marked degree for society. The school of today is the society of tomorrow. (b) An appreciation of this responsibility is the strongest possible incentive to incessant study, acquisition of skill, knowledge of the child, and his needs. (c) A profound and growing love for humanity; a faith in infinite possibilities of improvement; a belief in inexhaustible supply for man's needs; and a recognition of eternal loving laws, lift the teacher's art to the highest place in human economy.

2. *Preparation.*—An appreciation of the tremendous responsibility of a teacher leads to a prolonged and intelligent struggle in preparation. (a) The common aim: the shortest cut into the schoolroom through a diploma or examination. (b) The common purpose: earning money. (c) The common result: poor teaching by an artisan teacher.

3. *Teaching a profession.*—The profession of teaching requires more preparation, moral, intellectual, and professional, than any other. (a) Education is the science of all sciences; teaching is the art of all arts. (b) Appreciation of the greatness of the art leads a candidate to make every effort,

financial and otherwise, to acquire the art. (c) One who has any appreciation of the art, or of the responsibility, of teaching shrinks from entering a school as a teacher.

4. *The teacher a reformer.*—The teacher must have the singleness of purpose and the courage of a reformer. (a) The necessity for courage is greatly increased by the exceedingly low state of public opinion in regard to education. It is also increased by the extreme difficulty in overcoming prevailing defective methods; in convincing superintendents and principals that better methods and means should be used. (b) The only way to introduce better means and methods is to demonstrate practically their use and superiority. (c) Such reforms require great and persistent courage, tact, patience, and self-control, all of which are not possible without a dominating love for humanity.

6. *Love, the key.*—Love for children leads teachers to a close study of individuals, to an appreciation of the good in them, and to an understanding of their evil tendencies. (a) There is a false love for children, a superficial sympathy, a pleasure in tricks and manners, a desire to be loved by them which leads to petting and the overdevelopment of precocious instincts. (b) A true love for children is the one incentive which impels the teacher to study their natures, to try to understand them, to differentiate one character from another, to comprehend personal needs. (c) Love begets patience. Changes in character come about with great slowness. Changes in character mean changes in brain structure, changes in muscles, nerves; indeed, in the whole being. A chronic difficulty, physical, moral, or mental, yields only to constant and well-directed application of the right means to the end. Love alone can find the way. (d) Love develops the highest courage, courage to stand between the child and all evil influences, such as badly arranged courses of study, public opinion, unjust demands of parents, ignorant supervision, or the immoral fear of punishment. No one can understand the child's educational needs so well as the teacher.

XI. RELATION OF KNOWLEDGE TO THE EVOLUTION OF CHARACTER.

1. *The educational functions of the mode of attention, observation, hearing language, and reading.*—As mere processes the modes of attention have no intrinsic value. Reading, for instance, may be intellectual dissipation, may be immoral; or, on the other hand, it may lead to moral and mental growth.

2. *The value of mathematics in education* depends fundamentally on the knowledge acquired by measuring. As a mere mental process mathematics is at its lowest value.

3. *The modes of expression* may be moral in their influence upon others, mental in the reaction of expression upon thought, and serve as the reinforcement of the modes of attention. (a) Neither modes of expression nor modes of attention have in themselves any intrinsic moral or mental value.

Their value consists entirely in knowledge-getting and -giving, and in the consequent development.

4. *The value of knowledge* consists in its use for the good of man. Self-expression is the use of knowledge. There can be no act of the will without a knowledge basis. Nothing can be done without a basis of knowledge. Development of civilization means the expansion and concentration of knowledge in life. What blood and breath are to the body, that, in a larger sense, knowledge is to the mind.

5. *Knowledge should always be mind-nutrition.*—(a) Self-expression makes knowledge nutritious. Through self-expression knowledge is assimilated and correlated, and becomes memory, power, mental and moral life. (b) Correlation is focused in expression. (c) Teaching adapts to the pupils' minds that knowledge which they need to use immediately. Present good is everlasting good. (d) The selection of knowledge to be taught depends entirely upon the needs of pupils, and pupils need only what they use. The use depends upon the demands of their community life. (e) The feeling and understanding of the immediate uses of knowledge on the part of the pupil are the strongest stimuli and incentives for study.

6. *The one central subject of study* is creation, its history and its future—creation of nature and of man. (a) Creation is ever going on all around us and in us. Everything is changing. Change is controlled by immutable laws. There is no effect without a cause. The study of causes is the study of law, and the study of law is the study of creation. Thus all genuine study is practically religious. (b) Knowledge (truth already found) is boundless. Truth yet to be discovered is infinite. There is, therefore, only one guide in the preparation of a course of study: knowledge adapted to the understanding of the learner, knowledge that is nutritious, that is needed for immediate use.

7. *The effect of nature study upon character.*—(a) From nature man takes his food, clothing, and shelter. (b) Through investigation, experiment, and consequent discovery, geology, physiography, mineralogy, astronomy, meteorology, botany, zoölogy, and the long list of sciences have been found by man for man's use and education. In a half-century most, if not all, sciences have undergone radical change. Changes have been made that amount to revolutions. Subjects that a short time ago were obscure and vague are now rich with facts and replete with interest. (c) Knowledge of nature supplies man's material needs and enables him to help his brother-man. (d) The study of nature gives rise to emotions of wonder, beauty, grandeur, and sublimity. It is the study of the Creator through his creation, and therefore induces reverence, love, and worship.

8. *Man's influence upon character* is more direct, immediate, and marked. (a) The strongest tendency of man is to imitate those around him. The child imitates his mother and other members of the family. Later, public opinion exercises the most powerful influence. (b) The child acquires speech,

customs, habits, religious beliefs, party tendencies from his immediate environment. (c) The function of history is to enlarge and strengthen public opinion. History should be taught to arouse noble feelings in the soul, to present the grandest examples of manhood. Nature suggests thought, arouses a desire to investigate, to discover laws. The study of nature leads to originality, independence of thought, and doubt concerning fixed ideas. (d) In broad terms, man is the demand, and the universe of God the supply.

9. *Man and nature a unity.*—(a) Neither can be properly studied alone. (b) Each has functions in education, and both are needed for all-sided education.

10. *Richness and fulness of knowledge.*—There is an abundance, rich, full, and overflowing. How is it that long years of school life result in such a dearth of knowledge?

XII. RELATION OF SELF-EXPRESSION TO KNOWLEDGE AND CHARACTER.

1. *Physical basis of expression.*—Motor discharge, organic circuit (Dewey); dynamo genesis (Baldwin); man a reactive animal (James); physical basis of morality (Münsterberg). (a) Functions of expression. (1) Physical development. Growth and power of the brain and nerve system. (2) Demand for attention. (3) Concentration of images. Mental development. (4) Moral power. (b) Knowledge becomes mind-nutrition by means of expression. (c) The proper exercise of all the modes of expression is the best physical exercise. Physical training has its best outcome in the development of expression. (d) Each mode of expression exercises certain bodily agents. The exercise of all of them develops the whole body. (e) The bodily agents of expression are the product of similar and appropriate exercises throughout the countless generations (heredity). (f) Any physical exercise in expression that cripples the body is absolutely wrong. (g) All exercise of expression should be easy and graceful.

2. *Mental functions of expression.*—(a) Expression demands the holding of images in consciousness. (b) Holding an image in consciousness is indispensable to the growth of that image. Holding transforms knowledge into nutrition. (c) By expression the memory is cultivated in the best possible way. We remember what we do. (d) Expression is the strongest stimulus to attention or study. (1) With brush, pencil, or clay in hand, the observation of the object to be represented is keenest and most prolonged. (2) Reading with the motive of expression. (3) Art expression without a model demands the most careful imaging.

3. *Each mode of expression has its special mental function.*—(a) Gesture cultivates grace and power in manifesting thought. (b) Speech in education excites the mind to close and careful thinking. (c) Music cultivates the emotions, exalts the mind, and leads to harmony in community life. (d) Making requires very close and careful imaging. (e) Modeling develops images of form. (f) Painting is the very best means of studying color.

(g) Drawing requires the most careful analysis of form and color. (h) Writing demands the concentration and expression of thought. All the modes of expression are naturally correlated, as form and color, making and modeling, speech and writing.

4. *Moral use of expression.*—(a) Expression is the self trying to realize some ideal.¹ The ideal to be realized determines the quality of the expression and the thought. (b) The ideal of community life is the strongest stimulus to the best quality of thought and expression. (c) Community life demands all-sided expression, *i. e.*, expression in all its modes.

Conclusion : Expression is the most practical and most important means of training the body, mind, and soul.

SYLLABUS FOR COURSE FOR SUPERINTENDENTS, PRINCIPALS, AND TEACHERS IN NORMAL SCHOOLS.

FRANCIS W. PARKER.

THESE lectures and lessons will be conducted in the form of a series of faculty meetings, and will have to do mainly with the functions of school supervisors. Members of the class may introduce any pertinent subject.

I. *Faculty meetings.*—(1) Their function. (2) How to conduct them. (3) Contributions by each teacher. (4) Questions: (a) What are you doing? (b) Why are you doing it? (c) What can you do better? (d) What is helping you in your work? What are the hindrances to your progress? (5) Have each teacher make a syllabus of his work or proposed work; manifold it; place it in the hands of teachers for study; discuss it in faculty meetings. (6) Have teachers make out sample courses of study for their classes. Discuss. (7) Present reviews of educational works.

II. *Courses of study.*—(1) What is the basis of a course of study? (2) The function of courses of study? (3) When not adapted to pupils, should a course of study be followed? (4) Who should change the course of study? (5) The making of programs.

III. *Testing results.*—(1) Examinations, their functions and nature. (2) When should children be examined? By whom? (3) Influence of rewards, prizes, credits, per cents, upon pupils. (a) Are they necessary? (b) Why are they necessary? (c) Is it possible to induce children to love knowledge? (4) How should character be estimated? (a) What are the relations of knowledge and skill to character? (b) What traits of character would you cultivate? How?

IV. *What is the use of psychology to teachers?*—(1) The record of teaching and training must be read in the body, mind, and soul of the pupil. (a) Is

¹ See *Doctrine of Interest*.

this statement true? (*b*) If true, what knowledge is necessary to measure justly the influence of teaching upon the body? Upon the mind? Upon the soul? (*c*) Is it possible to read this record day by day? Is it possible to know when you are really teaching; or to know whether your subject is adapted to your pupils? (*d*) The highest function of the teacher is to watch closely and understand the action of the pupils' minds. (*e*) The greatest delusion of teachers is to *fancy* they are teaching when they are not.

V. *Psychology of attention*.—(1) Attention is study by: (*a*) observation; (*b*) hearing language; (*c*) reading. (2) Attention is imaging. (*a*) The entire duty of the teacher, so far as the intellect is concerned, is to present the most economical conditions for the growth of images into strength (the development of a strong apperceptive mass). (*b*) Strong images form the educative basis of analysis, comparison, classification, notions, concepts, causation, and inductive reasoning. (*c*) Strong images are potent mental energies that lead the student to originality and independent action. (*d*) Strong images mean a strong memory. (3) Reading is imaging. (*a*) Study of text is holding in consciousness images recalled by printed words. (*b*) No image can come into consciousness that has not been there before. (*c*) Observation is the fundamental process of the growth of strong images.

VI. *Correlation*.—(1) Psychological basis. (2) External relations of subjects of study. (3) What is thoroughness? (*a*) The function of language. (*b*) Words have no organic relations. (*c*) The correlations of images. (4) Economy of correlations. (5) Correlations of modes of attention. (*a*) Reading. (*b*) Hearing language. (*c*) Arithmetic. (6) Correlation of modes of expression.

VII. *Ideals and concentration*.—(Refer to "Syllabi of Lectures and Lessons upon the Philosophy of Education" as a basis of discussion.)

VIII. *Duties of a supervisor*.—(1) Making courses of study. (*a*) What liberty should a supervisor allow to teachers in changing courses of study? (2) How and when should the supervisor inspect schools? (*a*) When should he teach classes in the schools he inspects? (*b*) How should he judge the efficiency of teachers? (*c*) How should the records of pupils be kept? (3) Promotions. (*a*) When? (*b*) How? (*c*) By whom?

REFERENCE: THE COURSE OF STUDY for 1900-1901, published by Chicago Institute.

APPLIED PEDAGOGY.

FLORA J. COOKE AND KATHARINE M. STILWELL.

THIS course consists of a series of practical discussions of the experiences and discoveries of the last few years in regard to children in the elementary grades. There has been a continued effort in many places to discover the fundamental interests

of children and the form of self-activity best suited to their development. In this course the students will be expected to compare the results of their own daily observations of the children with the conclusions reached by the child-study experts.

LIST OF TOPICS FOR DISCUSSION—PRIMARY GRADES.

FLORA J. COOKE.

In the following presentation the points for discussion have been grouped together for convenience, but in actual practice the topics outlined as the last part of the course, such as reading, seat-work, number, etc., will receive equal attention throughout the course with the central subjects of study—geography, history, nature study, and literature.

I. *Discussion of the essentials of a course of study for the primary grades.*

II. *History.*—Life and interest of the children the determining guide in the work. Work of a year outlined and discussed: (1) Meaning of the home to children, its comforts, etc. (2) Construction by children of simple models of a house which would protect them in each season. (3) Comparison of their work with that of other peoples—Indians, Eskimos, Pilgrims, etc. (4) Influence of environment upon the life and work of a people.

III. *Literature.*—(1) The selection, adaptation, and telling of stories. (2) The place of myths and fairy-stories in a course of study. (3) Discussion of a suggested list of stories told in connection with nature study, history, geography, etc. (4) Basis of the selection of such stories. (5) Effect of good literature upon speech and written expression. (6) Its intellectual reaction upon observation.

Stories of industry and invention. Necessity precedes invention, and these stories are given when the children have made sufficient observations to enable them to understand the invention.

Stories which embody ideals of courage, generosity, patience, strength, wisdom, unselfishness, kindness to animals are selected, for the reason that the children imitate what they admire, and for the unconscious influence thus exerted upon character.

IV. *Domestic science and arts.*—(1) Value of the primitive industries and arts in the early education of children. (2) The importance of simple work in school economics, sanitation, and hygiene in establishing an ideal of the primary conditions of good health in a community. (3) Cooking, sewing, and making in wood, discussed from an educational point of view. (4) The necessary correlation of such work with the central subject of study. (5) Discussion of the necessary equipment and illustrations of the kinds and cost of materials used in various schools.

V. *Nature study*.—Discussion of outlines in nature study, illustrated by the experiments and expression of the children in the primary grades.

1. (a) Subject-matter fitted to bring children into contact with nature's phenomena. (b) How to lead children unconsciously to appreciate their responsibility to themselves and to the community.

2. Subject-matter: (a) Relating to the necessities of life—food, air, water, hygienic living, etc. (b) Relating to the industrial arts of the community. (c) Relating to the æsthetic development of the children. (d) Expression; relation of reading and writing to such study. (e) Necessity of number (illustrated by work with the children).

3. Field trips; considered as the foundation of work in the schoolroom. (a) Use of experiments. (b) Study of types of landscapes in the vicinity—swamp, lakeshore, sand dunes, etc. (c) Purpose of such study.

VI. *Number*.—(1) Its place in the life of a child. (2) Discussion of the number required for clear imaging in nature study, geography, and history. (3) The teaching of processes and arithmetical facts to little children. (4) The place of drill. (5) Outline of a year's work in number with a class of primary children.

VII. *Seat-work*.—(1) Essentials; kinds of work which arouse the best independent efforts of the children. (2) Standpoint of criticism. (3) Choice of material. (4) Discussion of a detailed outline of seat-work for a year. (5) Its probable results in habits, taste, knowledge, and skill. (6) Discussion of models made by the children.

[NOTE.—The teachers will be given an opportunity to make any or all of these articles—books, boxes, envelopes, tools, and apparatus—under the direction of the manual-training department.]

VIII. *Reading*.—(1) Its purpose. (2) Methods of teaching reading compared. (3) Relative value of oral and silent reading in the schoolroom; special function of each. (4) Mechanics of reading. Teaching new words, and words the meaning of which it is not easy to make clear, such as connectives and some adjectives and pronouns; necessary repetition of words; use and place of phonics; use of the dictionary. (5) Preparation of a good reading lesson. (6) Discussion of typical reading lessons; reading for comparison of observation and experience, for information, for delight in expression. (7) The place and purpose of a reading, recitation, or lesson upon the daily school program; the final test of a good reading lesson.

IX. *Expression*.—(1) Value of the various modes of expression in a child's development. (2) The reason for choice—from the child's standpoint, from the adult's. (3) Relation between a child's oral and written vocabulary. (4) Economy in the teaching of language, spelling, grammar, punctuation, and capitalization. (5) Methods of teaching writing compared. (6) Comparison of the purpose and basis of this form of expression with those of drawing, painting, modeling, and dramatic action. (7) Necessity

and place of drill and direction in all expression work. (8) The influence upon children of songs, games, gymnastics, manual training, and dramatization of stories; effect of artistic surroundings.

X. *Final discussion of courses of study for the primary grades.*—Values compared: (1) The ideal of the teacher. (2) The governing motive of the children. (3) The self-activity exercised by the children. (4) The kind and quality of expression necessitated. (5) The habits established by the work. (6) The intrinsic value of the subject-matter. (7) The results in knowledge. (8) The results in skill. (9) The amount of drill required, etc. (10) The recognition and treatment of natural fatigue and of temporary weakness. (11) The recognition and treatment of physical, mental, and moral defects. (12) The recognition and treatment of the child's individual interests and marked peculiarities.

LIST OF TOPICS FOR DISCUSSION—GRAMMAR GRADES.

KATHARINE M. STILWELL.

I. *What the school is.*—The school as a community: its characteristics. The grade as meaning the same stage of development, similar tendencies, unity of interests. Relation of one grade to another. In what do the grammar grades differ from the primary grades?

II. *Order.*—What it is. Its relation to the ideal of education. Illustrations drawn from various schools.

III. *Self-government.*—How far is it possible? Liberty *versus* license. Relation of privilege to responsibility. Relation of school democracy to national democracy. Is a democratic school organization for purposes of government advisable?

IV. *Responsibility.*—Each for all and all for each. Necessity in a school community for accurate and helpful work. Care of personal and public property. Housekeeping. Hygienic and æsthetic condition of school premises and neighborhood.

V. *Relation of the course of study.*—Upon what does the selection of subject-matter depend?

1. *History and civics.*—Use of history in studying the present social conditions. What history to select. Political history: at what age are pupils interested in it? Its relation to social and industrial life. Civics as an aid to self-government. Current events. Excursions—how to conduct them. Use of information gained and material collected. The stereopticon. Use of geography in history-teaching.

2. *Science.*—Different aspects of this subject. Observation of nature. Purpose of this. The landscape. Relation of reading to observation. Inferences. Study of the applications of science in the industrial arts of the community. Management of class: (a) In the field. Preparation. Number of pupils in the class. Order. Use of material collected. Expression. (b) In

the laboratory. Purpose of laboratory work. Grouping. Directions. Noise. Care of the laboratory.

3. *Geography*.—Influence of geographic environment upon man. The evolution of that environment. Political geography. Commercial geography. Use of pictures. Maps. Sand and chalk modeling.

4. *Literature and reading*.—What determines the selection for study. Oral reading. Effect of dramatic reading: (*a*) upon thinking; (*b*) upon the emotions; (*c*) upon the orderly expression of the emotions; (*d*) upon acting. Dramatization of stories. Morning exercises. Special day exercises: Thanksgiving, Christmas, Washington's birthday, Decoration Day, Commencement.

5. *Mathematics*.—Some defects in teaching number. Its application to history, geography, and nature study. Geometry in the industrial arts. Generalized number.

6. *Music*.—A means of self-expression. Choice of songs: (*a*) in relation to thought; (*b*) in relation to subjects of study. Notation: how introduced; with what motive. Scale relations and melodies.

7. *Gymnastics*.—Does body indicate normal development for age? Laws of growth and development. Characteristics of adolescence. Physical habits: standing position; position of body for reading, writing, and singing. Condition of sense organs. School hygiene—seating, lighting, heating, and ventilating. School diseases.

8. *Expression*.—Necessity for expression. Effect of expression. The modes of expression: painting, drawing, making, modeling, music, oral reading, speech, writing. What is the value of each? Acquisition of skill. Penmanship. Economy of effort. Preparation and care of materials used. Management of painting and drawing exercises.

VI. *The daily program*.—Should it be flexible or fixed? Grouping of pupils. Basis of promotions.

VII. *Social life of pupils*.—Games and plays. Entertainments. Parties. Frequency. Nature. The child's motives in these activities.

VIII. *Relation of the school to the larger community*.—The school as a social center. Parents' receptions. Mothers' meetings. Lecture courses. The teacher as a citizen of the community.

THE KINDERGARTEN.

BERTHA PAYNE AND ANNE ELIZABETH ALLEN.

KINDERGARTEN THEORY AND PRACTICE.

BERTHA PAYNE.

THE kindergarten is a community in which a child may gain his first experiences of life in a large group of equals.